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WEEKLY REVIEW.

—The Rev. Wm. Taylor was to leave the United States for Brazil on his long-intended visit to the Eastern shores of S. America on the 5th of this month. In the *Watchman* we find the following letter written by him in April to a friend in England :

" I write to express the hope that you, and as many of my dear Wesleyan sisters and brethren as possible, will participate in the meetings to be conducted next July in different parts of England by brothers Inskip, M'Donald, and Wood. They are at the head of what is known here as the ' National Holiness Campl meeting Association.' They have done more to revive old-fashioned Wesleyan ' Scriptura-Holiness ' throughout this land than any one combination of agency since the days of Cook and Asbury. They are all itinerant Methodist ministers of good standing in their Conferences, but are allowed a considerable margin of discretion in the choice of special evangelising and literary work. Wm. M'Donald is an author of several valuable works, and editor of a monthly, entitled ' The Advocate of Holiness.' J. A. Wood is an author of several works—one entitled ' Perfect Love,' another ' Purity and Maturity,' and others. J. S. Inskip is the editor of an able weekly paper, published in Philadelphia, entitled *Christian Standard and Home Journal*. Inskip is a sort of American reproduction of Billy Dawson, judging from what I have read of Dawson and knew of Inskip. M'Donald is of the Watsonian type, and Wood more like the sainted Fletcher. These men all too clearly and powerfully emphasize the Wesleyan doctrine and experience of holiness to be popular with worldly minded professors, who do not go to hear them ; but prejudice in persons who hear them with any desire to be benefited, melts away under their lucid and loving ministrations.

—The *Lucknow Witness* contains an account of Chaitanya taken from an article in the *Calcutta Review* of 1851, the statements in which were gathered from the *Chaitanya Charitamrita*. Chaitanya is one of those whom the Bramhists that follow the leadership of Baboo Chunder Sen associate with Christ in their devotions. Chaitanya became an ascetic at the age of 24. He became fascinated by the abominable image of Jugonnath at Poorie and devoted years of his life to the service of that deity. He was enraptured with Krishna and would be constantly repeating his name. He himself came to be regarded as an incarnation, and for any thing that we can see he was probably like one of the Maharajahs of Western India who are regarded as incarnations of Krishna and whose religion is a religion of lust. The sect of the Vaishnavas founded by him is said to be eight millions strong in Bengal. Chaitanya is said to have gone crazy in his last days and to have drowned himself in the sea mistaking it for the River Jumna.

—The Report of the Am. mission among the Marathis for 1879 has reached us. The statistics of the 25 churches show that 141 were added on profession of their faith last year. Total of communicants at the close of the year, 1,202. The Christians live in 153 different villages. There are 915 readers. Schools, 6; pupils, 1,285; Sunday-school children, 1070. Contributions by the Native Christians Rs. 1,572. The Rev. R. V. Moduk has resigned his pastorate of the church at Ahmednugur to give himself to the instruction of theological classes and to evangelistic work. Mention is made of a village near Ahmednugur where the Gospel had formerly been much preached without visible fruit, but where much interest has lately been manifested, 24 adults receiving baptism at once from Dr. Bissell. During the absence of Mr. Haig, the Normal school of the C. V. E. S. has been under the care of Dr. Bissell, who considers this institution the right hand of the work of the Mission in supplying them with trained native helpers. It is stated the Home Committee of the C. V. E. S. have sanctioned an English department in connection with this school. The course of study in connection with the Theological seminary is comprehensive and judicious Miss Dr. Norris, Mazagon, Bombay, reports 10,031 patients who received medicine and treatment at the dispensary, and 420 treated at their homes. Religious instruction is given them and cards with texts. We hope to resume our notice of this Report.

—The open-air congregations of the missionary in a large stown are of a very shifting character. Many top for a few minutes only, not many remain through the whole service. With reference to this Mr. Park says, in the abovementioned Report:

" We who preach should learn to adapt ourselves to this state of things better than I fear most of us do. Instead of taking some one subject, which we seek to elaborate and illustrate in an address of twenty or thirty minutes, as we do to a more stable audience, we ought to deliver addresses consisting of short, pithy, paragraph-like statements of the Gospel, more or less connected, if we like, yet each complete in itself, and each, if possible, containing some striking illustration. Thus those whose patience under Christian preaching is exhausted in five minutes, would yet, if they listened at all, hear a short, yet in a sense complete, statement of some gospel principle."

—The *Indian Church Gazette* favours us with the following piece of instruction :

" The *Bombay Guardian* says:—' One of the idols concerning which Christians of the present day need to be on their guard, is Intellect.' Surely this is an erroneous way of stating the matter. There can be little doubt of the tendency of the times to worship of intellect. But intellect is not an " idol " any more than physical force, or any quality, mental or material, with which man has been endowed. It is important that the truth inculcated by the *Bombay Guardian* in this matter should be accurately stated. For the irreligious portion of the world of intellect is eager to represent those who accept Revelation as decriers of this great gift of God."

The *I. C. G.* seems to have a very peculiar idea of the definition of the word idolatry. He admits that the worship of intellect is a tendency of the present day ; what is that worship if it is not idolatry ? Webster, quoting from S. Miller, says that an idol is " any thing which usurps the place of God in the hearts of his rational creatures." When our Lord said " Ye cannot serve God and Mammon," what did he mean ? Was he apprehensive that his hearers would set up an image of Mammon to bow down before it ? Certainly not ; he was warning them against covetousness or worldliness. The apostle tells us distinctly that " covetousness is idolatry." Protestants are not tempted to the worship of visible images, but it would be a very great mistake for them to imagine that they are not in danger of spiritual idolatry. It would seem that our contemporary contented himself with reading the sentence which he has extracted. Our article showed plainly enough that we recognize as much as any one the value of God's ' great gift of intellect.' We might have referred to Solomon as a conspicuous example of one who having been greatly distinguished by intellectual endowments suffered these to become a snare to him and make him unmindful of his dependence on God ; we have the sad record in Ecclesiastes.

—The *Indian Chr. Herald* says that five young Native Christians have recently gone to Europe from the Punjaub. Four of them are the sons of Native ordained ministers. One has gone to study for the Civil service, two to study medicine, one to study law, and one to study for the ministry. The last has gone to America.

—We are sorry that the extract relating to the observance of to-morrow as the centennial of Sunday-school work, was omitted from our last issue. We hope our friends at the press will get it in this time. There is some difference of opinion with regard to the exact period when Robert Raikes began the formation of Sunday-schools in Gloucester. On the whole, however, we think there is sufficient reason to believe that it was in the year 1780. We are not required to believe that he was the first one to whom the idea of teaching poor children the word of God on the Sabbath, presented itself. It appears that Luther recommended the same thing. But Raikes was the first to inaugurate the work systematically ; to plant the thing so that it would grow. We can easily see why Christians generally did not think of this kind of work. Accustomed to consider the Sabbath as a day in which all work, including the work of teaching, was to be laid aside, they would be hindered by their ideas of what was due to the Sabbath from proposing such a thing to themselves. But Raikes saw that to make known the Scriptures to little children on the Sabbath was just as legitimate as to make them known to adults ; and inasmuch as there were many

children that knew not how to read, he believed the spirit of the law of the Sabbath would not be contravened by teaching such first to read and then giving them religious knowledge. For a good while these schools were carried on simply for the benefit of the neglected poor. At first the teachers were paid. But soon the principle of gratuitous instruction was adopted. In 1784 Wesley said he found these schools springing up every where. Perhaps, he said, God may have a deeper end in view than men are aware of. At Bolton he found 800 poor children taught by about 80 masters, unpaid. He believed that these schools would be one great means of reviving religion in the land. The original conception has been considerably modified, the children of the respective congregations being those for whom the schools are specially carried on. These schools have undoubtedly been a great blessing to the church, but it is to be feared that many parents rely too much on the instruction given in the brief Sunday hour, losing sight of their responsibility to speak to their children daily of the word of God (Deut. vi. 7.) Still there are many Sunday-schools that are of a missionary character, gathering is the neglected and preparing an entrance for the word of God to multitudes of families through the children. Mr. Raikes began his work by hiring four women accustomed to teach day-schools, to teach the children whom he could induce to come; they were to teach them the catechism. He paid them a shilling a Sabbath. In 1783 Raikes established a Journal in which he sought to make the public acquainted with the movement, and this is what probably tended more than any thing else to give it the elements of permanence. Evangelical churches are uniting in the observance of this centennial year. To show what astonishing proportions this work has taken on, we may mention that in the Methodist Ep. churches of America there are 20,359 sunday-schools, 217,917 officers and teachers, and 1,548,315 scholars. As Bishop Scott remarks, the number of scholars is larger than the whole number of full members of the church. While this shows the greatness of the work it also shows how much remains to be done to increase the efficiency of the instruction given to the children. On the supposition that the scholar remains on an average seven years, we have every seven years about a million and a half passing through the schools, and if only two thirds of these were secured for Christ there would be an increase to the church from this source alone of a million of members. But the increase from all sources is not half this. Similar reports from churches in England show that the children when they leave the schools and go forth into the world are too often brought under the power of worldliness and are lost the church. But we have much cause for thankfulness to God for what has been accomplished. No one can estimate too highly the benefit conferred upon the Sunday-school teachers by affording them the opportunity of engaging in this work. Within the last ten or fifteen years the Sunday-school has been marvellously developed as a means of communicating to the public generally the right understanding of the Scriptures.

—Reports of the May meetings appear in the Home papers. We observe that at more than one of the anniversaries mention was made of the Opium Traffic and Revenue as a serious hindrance to the spread of the Gospel. The Report of the Baptist Missionary Society is regarded as encouraging. The receipts amounted to £50,351. The Wesleyan Missionary Society report an income amounting to £165,498. It should be borne in mind however that Ireland, as well as European continental countries, are included in the scope of this Society's operations. Church-members 86,753; probationers 11,079. The receipts of the Ch. Missionary Society reached the very large figure of £221,723. With respect to the dispute with Bishop Coplestone the following statement was made:

The committee were now glad to be able to report that, without making any concession involving principles that might prove injurious to the work, arrangements had been made under which the bishop was prepared to license and ordain the members of the society, and otherwise to supply episcopal oversight to the society's mission.

The king mentioned in the following is, we suppose, King Mtesa.

In the evening, at the adjourned meeting, Mr. Stevenson A. Blackwood presided. Considerable interest was excited by the presence on the platform of six coloured visitors from Central Africa, who had been sent by their King that they might take him back a report of what they saw in England. It was stated by Mr. Felkin, a medical missionary, who addressed the meeting in the course of the evening, that the news that these chiefs had been to England would travel quickly throughout Africa, and it would convince the King that such a country really existed—a fact as to which he had some doubt.

The total receipts of the Br. and Foreign Bible Society were £213,374. Issues from the Society's house, 1,375,673 copies, and from foreign depots 1,404,689. The adoption of the report was moved by the Arch-Bishop of Canterbury.

—"Where two or three are gathered in my name there am I in the midst of them." This is one of those extraordinary utterances that fell from the lips of Jesus Christ, showing that he had ever present in mind the consciousness of the fact that his brief term of personal ministry was to be succeeded by an indefinite period during which he would be spiritually present with his people of all ages and of all climes. It is the presence of the Lord Jesus Christ in the midst of his disciples, few or many, that constitutes a true church of Christ. He is there, not as second but as Master. 'He walketh in the midst of the golden candlesticks,' impressing his mind upon his disciples even more profoundly than when he was on the earth in his flesh. Christ is first, midst and last, the Saviour, and his presence is for the purpose of building up his people in their most holy faith and of causing the word of life to reach the hearts of those who have not submitted to his sway. He is also with them to animate them to pray in his name and give them power at the throne of grace. But he is only present as his Spirit is present in the hearts of the assembled. The Spirit of Christ is the Spirit of meekness, gentleness, love, truth and holiness. Christ is in the word. "Who shall ascend up to bring Christ down, or who shall descend into the deep to bring him up?" no such questions have any pertinence. "The word is nigh thee even in thy mouth and in thy heart; that if thou wilt confess with thy mouth the Lord Jesus Christ and believe in thy heart that God hath raised him from the dead, thou shalt be saved." Christ is then in the word, when that word is set forth as Christ and his apostles and prophets set it forth. One who has been accustomed to look upon the Christian gathering as an occasion for the manifestation of the glory of Christ in his power to save sinners and to sanctify his people, may be excused if, repairing to a Christian place of worship where he sees and hears what seems to indicate no desire thus to glorify Christ, his spirit should be stirred within him because of the neglected opportunity. He is eager to hear the truth of the Gospel set forth in its appropriate strength and fulness, and to have the minds of those present made acquainted with the real demands of Christ and the danger of not being conformed to his requirements, so that if they have not laid hold upon eternal life they may be led to do it. If he himself is a minister of the Gospel and conscious even that he is a very unworthy one, still it is possible that he might covet an opportunity of bringing the words of life to the attention of some who have not yet felt their power. We know indeed that it is a very delicate thing to point out deficiences in the worship of another body, and there is a great unwillingness to listen to words of monition from such a quarter. But Job was willing that his enemy even might write a book, and we may sometimes get useful hints by learning how a stranger views a thing. This matter of formal worship is something that Christians need to be very much on their guard against inasmuch as it tends to lull the conscience asleep and shut out the Spirit of God at the same time that there is much in it that has the similitude of true religion.

—With reference to a recent paragraph in which we made mention of a Native preacher of the Gospel not connected with any society, one who professes to know a good deal about him has sent us a letter accusing him of culpably neglecting his poor relatives, &c. &c. As we are not in a position to adjudicate in this matter we content ourselves with this simple reference.

—Lord Ripon is expected to arrive in Bombay about the 1st of June, to leave on the 3d and arrive in Simla on the 8th. Lord Lytton can hardly leave India before the 15th of June, and will have to face the monsoon between this and Aden. It is possible that there may yet be a settlement of Afghan affairs before Lord Lytton leaves the country, as Abdool Rahmon seems disposed to enter into the views of the English and receive the Ameership of the country from them, excluding, of course, Candahar.

—The Rev. M. H. Nichols, with whose name many of our readers are well acquainted, is expecting to leave to-day for America. He arrived here in December, 1875, to join the work inaugurated by Mr. Taylor, and has laboured at Jubbulpore, Mhow, Baroda and other places with much acceptance, but has been much hindered by physical ailments. We trust that the visit to his Native land may result in the restoration of his health.

—A ten-dollar bill made its way into the First National Bank of Gardner on which was written the following: "This is the last of $10,000 left me by a fond and devoted father. All spent in liquor and dissipation."

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SATURDAY, MAY 29, 1880.

M. RENAN'S LECTURES. II.

We suppose that an authorized translation of M. Renan's Hibbert Lectures will shortly be published in book form. And we hope that it will be accompanied by notes giving quotations in support of the Lecturer's affirmations. Many of his statements, made very coolly and positively, certainly need to be thus supported. Having set aside reliable history because it does not favour his peculiar ideas regarding a revelation, M. Renan, like many other modern critics, places great reliance upon his own critical acumen, which is often simply the best conjecture his imagination enables him to make in the field narrowed by his skepticism. What is well worthy of note is that he seems to have much confidence in the history of the church of Rome as written by Romish and ecclesiastical writers of a later age. These writers have a foregone purpose to accomplish, viz to show that the church of Rome ascends by the Bishops of Rome in regular succession to the apostles. The idea that this chain has any validity in its post-apostolic links of the first two centuries has been throughly exposed and refuted; but M. Renan seems to accept of it without difficulty. M. Renan's lectures appear to the Protestant English reader very much a tissue of his own imaginings; and he will find it necessary to submit a good deal in the way of explanation that does not appear in the reported lectures. He speaks with a great deal of confidence of a life-long antagonism between Peter and Paul. Such a supposition immensely increases the difficulty of accounting on natural grounds for the spread of Christianity. They who attempt to account for it on these grounds, dwell very much on the perfect accord that reigned between the apostles, enabling them to support one another in the most effectual way; the entire force of this argument depends upon the supposition that there was throughout a perfect unanimity among the early Christian teachers as to what they should insist upon and allege. The slightest coolness between them—on the supposition that the Gospel was not true—would have placed the leaders in the power of each other. It is very true that there was a judaizing party claiming to be Christian, and violently inimical to Paul's procedure whereby Greeks and others were admitted at once to all the privileges of the Christian whenever they believed on Christ. This party attached the greatest importance to the Jewish distinctions, and refused to allow that the middle wall of partition was done away by the Gospel. But it is surely a great error to say that Peter was at the head of this party and was hence opposed to the peculiar work in which Paul was engaged. There is not the slightest evidence of this in the New Testament, and much to disprove it; and we are nearly as dependent on the New Testament for our knowledge of Peter and Paul as we are on the Koran for our knowledge of Mahomed. At the same time we admit that the following remarks of M. Renan are not without their value:

"The fall of Jerusalem and the Temple was the making of Christianity, then just coming to the birth. If the reasoning attributed to Titus by Tacitus is to be relied on, the victorious General believed that the destruction of the Temple would be the ruin of Christianity as well as of Judaism. Never was there a greater mistake. The Romans imagined that in plucking up the root they had killed the branch too. But the branch was already a shrub living a life of its own. Had the Temple survived, Christianity would most surely have been arrested in its development. The surviving Temple would have been the centre of all sorts of Judaical operations. Men would never have ceased to look upon it as the holiest place in the world, to go on pilgrimage to it, to carry their tribute thither. The Church of Jerusalem, grouped round walls so sacred, would have continued, in virtue of its primacy, to obtain the homage of all the earth; to persecute the Churches of Paul; to demand that, in order to obtain the right of being called a disciple of Jesus, one must be circumcised and observe the Mosaic Code. Every fruitful kind of propaganda would have been forbidden; letters of obedience signed by Jerusalem would have been required of the missionary. A centre of irrefragable authority, a Patriarchate composed of a sort of College of Cardinals under the presidency of persons like James the Just—born Jews, belonging to the family of Jesus—would have been established, and would have constituted an immense danger for the nascent Church. When one saw St. Paul, after so much evil treatment, remaining always attached to the Church of Jerusalem, the difficulties which would have been occasioned by a breach with these holy personages might be conceived. Such a schism would have been deemed an enormity. Separation from Judaism would have been impossible. Yet such a separation was the indispensable condition of the existance of the new religion, just as the severing of the umbilical cord is the condition of the existence of a new being. The mother was killing the child. The Temple, on the other hand, once destroyed, the Christians thought of it no longer; soon they looked upon it as a profane place. Jesus became everything in their eyes."

The epistle to the Hebrews shows that the Christians in Judea were many of them tempted to make too much of Judaism and too little of the Gospel. And it is quite possible that the destruction of Jerusalem and the Temple was a blessing to the church, releasing her from the disposition to rely somewhat on Judaism. The Christian, well aware that Christ had predicted with great positiveness the destruction of Jerusalem 40 years before, sees the hand of divine providence in the overthrow of that city which had imprecated the judgment of God against itself in the day when Jesus was crucified. Daniel had prophecied the same event five centuries before, and the Greek version of these predictions had gone abroad over the whole Roman empire a century or two before Christ. Daniel had connected the overthrow of the city by the Prince that should come, with the cutting off of the Messiah. M. Renan would have us think that Christianity was then just coming to the birth, and says that the overthrow of the Jewish capital was as the cutting of the umbilical cord. But the unbilical cord had been cut long before. Christianity had even been weaned. The churches planted by Paul and the other apostles in fifty different provinces of the Roman Empire had gone through severe persecutions, and had continued to flourish when their founders were far away languishing in prison. The overthrow of Jerusalem was the removal of a serious providential difficulty; but we cannot admit that the existence of the church was dependent upon this.

Another of M. Renan's ideas is that the Romish episcopacy was the saving of the church of Christ. Paul and his companions laboured to plant the church of God and supposed that they had done it and that the church built upon the foundation of the apostles and prophets would endure through out all time. But no, says M. Renan, it would have died out if it had not been for the bishop of Rome. But first let us see what M. Renan says about the origin of the church at Rome.

"One main point to be noted was that the Church of Rome was not, like the Churches of Asia Minor, Macedonia, and Greece, planted by Paul. It was a Jewish Chirstian foundation directly sprung from the Church of Jerusalem. Here Paul would never be on his own ground; he would see in this great Church many weaknesses, which he would treat indulgently, but which could not fail to wound his exalted idealism. Attached to the circumcision and to externalism, Ebionite in its taste for abstinences, and in its doctrine more Jewish than Christian as to the person and death of Jesus, as well as by its strong attachment to Millenarianism, the Church of Rome presented from its earliest days the essential characteristics which mark it throughout its long and marvellous history. A daughter of Jerusalem in the direct line, the Church of Rome would always bear an ascetic and sacerdotal stamp opposed to the Protestant tendency of Paul. Peter was always destined to be her real chief; and in the next place, inspired by the political and hierarchical genius of old Rome, she was to become a veritable New Jerusalem—the city of the pontificate, of hierarchical and rubrical religion, of material sacraments justifying of themselves, the city of ascetics after the type of the Apostolic Bishop of Jerusalem, James Obliam, with his horny knees and the high-priestly plate of gold upon his forehead. She would be the Church of authority. For her the only proof of Apostolic mission would be a letter signed by the Apostles. All the good and all the evil which the Church of Jerusalem did to nascent Christianity, the Church of Rome would do to the Universal Church. In vain did Paul write to her his fine Epistle to expound to her the mystery of the cross of Jesus and of salvation by faith alone. She understood next to nothing of it. But Luther fourteen centuries and a half afterwards, was to understand it and to open a new era in the secular series of the alternate triumphs of Peter and Paul."

Paul the head of Protestantism and Peter the head of the church of Rome! Paul had to wait till the time of Luther for somebody to understand his epistles! Peter in one of his epistles recoguizes the inspired character of 'his beloved brother Paul' and Paul breathes not a word against the apostolical character of Peter. The acts of the Apostles were evidently written by one that was the companion of Paul and who naturally speaks particularly of Paul, but no one can say that there is the slightest trace of a disposition to exalt the one apostle over the other. In the extract just made the reader may notice the peculiar idea that M. Renan has of the process by which Christianity was saved at Rome. The Church of Rome inherited 'the inspiration of the political and hierarchical genius of old Rome.' She saved herself by accepting the offers of the prince of this world which Christ had resisted in his third temptation. This is the way in which the natural man will look at the matter; but what M. Renan regards as salvation Christ regards as perdition and apostasy. The true church of Christ, the church which is built upon the teachings of Christ and his apostles, is the church which was persecuted at first by the emperors of Rome, and afterwards by

the bishops of Rome. The glory of the church is not in her alliance with temporal power but in her spiritual conformity with Christ. It is when the church that gloried in the power and pomp and wealth of this world is overthrown, that the true bride appears arrayed in the pure and white linen of genuine piety.

REMINISCENCES. LXX.

November, 1843.

Pythagoric Life. "Felicity does not consist in the possession but in the use of virtue," says Archylas.

Hide fire in a napkin and misdeeds in time.

Every man possesses in an astonishing degree one talent and one virtue; sophistry for the vindication of his faults; charity for their palliation.

"The life of the avaricious resembles a funeral banquet; though it has all things requisite to a feast yet no one rejoices." Admirable, attributed to Socrates.

"As you wish your neighbour to be to you, so be to your neighbour," said Sextus the Pythagorean, before Christ.

Did Sextus get people to act upon this advice? It is a small matter to say it; what man wants is a disposition to do it. Christ alone will give him this.

"Esteem nothing to be precious which a bad man may take from you." I cannot adopt this. There is something about it too favourable to apathetic egotism. There is a more eligible condition than even inviolable tranquillity of soul, viz. the veneration of supereminent excellence in others. Yes, a thousand times preferable are the sorrows arising from an honest sympathy, than the satisfaction purchased by self-worship; and stoicism the most austere is self-worship. A bad man may take away one's mother; should one's mother not be esteemed? Content should not be a throne but a footstool. We swim the vague of time, all of us; for him who has a plank, it is well not to envy the ship-faring, but it is not well for him to shut up his soul in satisfaction when so many may be without even the plank.

Would that I could hang like a chain upon my future life and make enduring forever a purpose which my mind has just made. But alas! we cannot stretch a rod of admonition even into the morrow. This it is: Interrogate every misfortune and ascertain if it is thine principally, or thine only secondarily, by participation; if the first, rejoice and sing paeans; if the last stint not thyself in sorrow. It is not only more in conformity with human dignity to welcome every strictly personal grief but it is consonant with reason; for sorrows that concern ourselves alone are in the nature of things transitory; but such as affect others as well, reaching us because of our connection with others, are holy and should not be medicable.

Every man in the course of 24 hours passes through as many mysteries as the Eleusinian, Egyptian, Samothracian, Cabirian, Isiac, Mithraic and Bacchic put together. Dreaming; waking; thinking; unthinking, and every operation indeed of the man material or immaterial.

The great aim of all education, whether we consider the province of the nurse the tutor or the state, should be, not to induce good and prevent evil conduct, but to eradicate evil propenseties and inracinate good. When a murder is committed, the great evil is not in the homicidal act, but in the bad state of the mind which dictated it. And chastisement should have for its principal scope not the prevention of similar crimes, but the correction of the propensities that led to it. It will be well for mankind when they agree to consider as of more importance the evil in the mind, than the evil perpetrated. I cannot join in the sympathy now so much in vogue for those who are obnoxious to the penalty of the law. I do not allow that the mere preservation of life is the more important thing. If, by the death of all our prisoners, we could extinguish in all the survivors the vices for which those men were imprisoned, I would say, Let them die. By such a holocaust we would cheaply bring down heaven to earth. It is not my notion that capital punishments do have the effect of eradicating the propensity to the crimes thus punished. What I say is that this effect is the desirable one; and the life of the prisoner a small matter compared with the salutariness of the effect. And the question regarding the propriety of capital punishments should not be, Are the lives of these convicts of too much value to be taken, or not? neither should it be, Will their execution tend to prevent the commission of similar crimes? But, shall we by those executions diminish the propensity to such crimes? Where one man commits murder there are a hundred who have the heart for it, and who are deterred simply by want of temerity or hopefulness. Legislators may say that to deal with these propensities belongs to the minister, the teacher, the parent. Unfortunately men persist in absolving themselves so long as the law absolves them. A man does not condemn himself for the disposition to do evil, but only for the actual misdeed. Yet there is spiritually the same sin in the thought that comes out in the act. Out of the hundred evil thinkers comes the one evil-doer; and even the narrowest necessities of the law would be best consulted by the endeavour to affect the hundred. What most demands our sympathies is not imperilled life but imperilled virtue. To elevate the material above the spiritual is a great mistake. Moral evil is a greater thing in every respect than material evil.

There is a good deal more of this but we pass over it. We feel compelled however to make the remark that Homunculus was very much influenced by certain teachings of Christ without suspecting it, just as many others have been.

Godwin (on Man) maintains that every individual is endowed with an aptitude for some one excellence or other. He does not believe with Helvetius that the mind is a blank at first and that education is every thing. I believe that man is born mindless and that the sum of his impressions constitutes his mind. I do not believe that what is called education may mould the mind *ad libitum*, for to have this power, it must have exclusive access to the mind, determine all its impressions and control the after influenee of these impressions.

Godwin. "Upon the hypothesis of self-love there can be no such thing as virtue." The disputes concerning this hypothesis have often seemed to me to be but disputes concerning words. A man is not a single self; every mood is a different self; he has the choice of a hundred selves; and while he is making the choice they are virtually as extraneous and foreign to him as the moods of his neighbours are. When he voluntarily abdicates one self to endue another, he is surely not chargeable with self-love; for the choice was made by the abdicated self. Man is a complex being. Let us suppose that an individual is at liberty to serve any one of a hundred gods, rising one above another in moral worth and beauty; the inferior ones confess and flatter him in his existing moods and make liberal offers of things materially good; the moro angelic propose to him beautiful things to be done by him with labour and privation and without any material rewards; he chooses these last; is that self love? Is not that virtue? No, it is not his interests that guide him; he has no perception of his interests at the time; he sees but the works of beauty.

To the doctrine of predestination which Godwin seems to approve, I am irreconcilably opposed. We are God's workmen; God creates man to be his assistant. He calls him into existence, puts him in the field, fully equipped for labour and conscious of his duties, and leaves him in absolute option to work or not, ill or well, as he listeth; but so cunning is the equipement of man, that according as his labour is is his fare. Every man is his own sufficient monitor, castigator, recompenser. If we say that God had in the begining foreknowledge of all eternity, then the existence of God through eternity must be simply a stale and profitless contemplation of what he has already seen. With him there is no difference between the thing seen in thought and the thing seen in corporate form. God works in time, even as every man. It is a bold thing to invent attributes for God; it is not more bold to dispute them. There is one writing in my mind, one ineffaceable scripture, the beneficence of God. I assert not God to be omnipotent or omniscient or immutable. Perfection with me is highest merit; merit involves option; option supposes the possibility of change. There is no meaning in the word omnipotent; e. g. God is not omnipotent if he cannot *know* the future; he is not omnipotent if he cannot *ignore* the future. Who shall say what he has chosen? I for one will not believe that he is eternally engaged in repetition, working out exteriorly just the things that he has been conversant with from all eternity and that it is impossible for him to have a new thought.

INTERNATIONAL BIBLE STUDY.

June 6th, 1880. *Matthew VII.* 1-14.

"Judge not." Almost every man thinks himself competent to discharge the functions of a judge. He will acknowledge perhaps that he does not understand medicine or navigation or watchmaking; but no matter how many things he is ignorant of, he thinks himself quite competent to sit in judgment on his fellow-man. Those who are judges indeed, understand well how very difficult it is to judge properly, and will not think of doing it unless there are those present who can speak for the accused and carefully scrutinize the evidence and point out the flaws in it, and unless there are at hand volumes supplying the experience of former days in regard to such cases. How strange then that wherever we go we find so many ready to sit in judgment on the character and conduct of their neighbour and pronounce him guilty, and seem to have no more trouble of conscience about the result than when they unwittingly tread an ant under foot. Yet let one of their neighbours pronounce judgment on *them* in this summary way and how indignant they immediately are. Men are careful not to injure the property or the persons of others because in such cases the injury can be so easily brought home to them; but they feel that they can compensate themselves for this abstinence by wounding the reputations of their neighbours and get credit at the same time for a zeal for justice. In many instances this forwardness to judge is just a usurpation of the prerogative of God, whose right it is to sit in judgment on his creatures, and is an intimation that you have not confidence in God that he will consider the case and pronounce the right judgment. We are to bear in mind however that where God has already pronounced judgement, there is no impropriety in our calling attention to that. If any one has confessedly and wittingly done a thing which God has plainly forbidden, it is a proper thing for us to make mention of the fact that God has forbidden the offence in question. In this very chapter the Lord places all his disciples under obligation

to judge men in this sense, i.e. to judge them by their fruits, to note whether they walk according to the will of the Master, so that they may know whether to listen or not to listen to their instructions. But the passage that we are considering relates to conduct about which we cannot be absolutely certain that the party has knowingly sinned against God. There are two things here to be kept in mind; though he may have done wrong, yet he may have repented of it before God and been forgiven. Second, It may be that there is something still more reprehensible in your conduct. If a man brings a charge of theft against another and it turns out that he himself is a murderer, his charge will not receive much attention. Your neighbour gets angry sometimes; but there is one towards whom you cherish an unforgiving spirit; what business have you to be occupied about your neighbour's faults so long as you yourself are obnoxious to the judgment of God? The mote and the beam are two of the smallest and biggest things. Other examples of these strong contrasts in our Lord's teaching recur to memory; e. g. the mustard seed and the tree; the mustard seed and the mountain; the camel and the eye of a needle.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine." The servant of the Lord must study adaptation, in dispensing the word of God. If a man has a carping, censorious spirit and is continually dwelling upon the faults of others instead of observing his own deficiencies, he is not to be pampered with promises. Pearls are precious but are not fitted to benefit swine. Our Lord takes what men esteem best and vilest, and shows that it is not enough that we put before bad men good instruction; it must be instruction adapted to them. Men that think light of sin are not to have the Gospel offers thrust upon them; men must have some sense of need before they will profit by the Gopel offers. The cross of Christ may indeed be so presented as to make men sensible of the evil of sin; but to offer the consolations of the Gospel to those who have not the slightest idea of leaving off their sinful ways, is surely a great mistake. We indeed ask and receive of our heavenly Father; but he gives us things suitable for us; he considers our need. And often it will be well for the servant of the Lord to preach the Gospel by simple acts of kindness such as men may appreciate, affording them temporal help and in such a may as to convince them we are not putting on the appearance of friendliness but are sincere. There is nothing more remarkable in the teaching of our Lord than the adaptation which he studied in all his addresses to men and conversations with them, especially as brought out in the Gospel of John.

"How much more shall your Father in heaven give good things to them that ask him." Asking which is not in faith, is not asking Faith leads us to learn of our heavenly Father what is really good for us and to ask that. And faith leads us to recognize as good that which our heavenly Father bestows. A person may ask bread and receive what seems to be a stone, as the Jews, when they were of a rebellious spirit, looked upon the manna as contemptible food, not as good as they had had in Egypt; but the believer knows that it is not a stone which is given him, but just the very best thing that he could have under the circumstances. When Elijah was under the juniper tree it seemed to him that God had given him a stone instead of bread; but it was his unbelieving fear that had taken him away from the place where God would have blessed him. A person knocks at the door and some one within comes and unbolts the door, so that all he has to do is to turn the handle and go in; but he does not believe that it is open and goes on knocking.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." 12. Notice the word 'therefore' in the connection. Our Father in heaven engages to give us all manner of good things; therefore instead of troubling ourselves about good things to be obtained from our fellowmen, let us be occupied in doing good to them. The riches of our Father are ours and we may therefore lay ourselves out to do good to others. Even supposing we give away all we have, the treasury of heaven is just as full for us to-morrow as it was to-day.

"Few there be that find it." Because it is a narrow way, and people generally wish only to know where the multitude are found, and what society has set its seal upon. Even in religion people prefer the wide way, the national way, the way toward which the stream of society sets, the way of liberty; and carefully avoid the narrow way, the strict way, the path of self-denial, the peculiar way, the way of the ugly wooden cross so different from the way of the golden cross beset with jewels.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—Referring to "Pilgrim's" letter which appeared in your issue of the 22nd instant I beg you will allow me to say that the writer has gone beyond the limits of fair criticism. Honest and healthy criticism in all cases, is most welcome to Christians as it tends to elevate Christian life in all its branches, but when a writer descends to personalities and drags in painted faces of ladies &c. into it, it is time that such coarse un-Christian attacks should not be allowed to pass by. If the services were in or bordering on to an "unknown tongue," and consequently distasteful, Pilgrim ought to have obeyed the Biblical injunction. —"Come ought of her my people &c." (Rev. XVIII. 4.)—and left the Church instantly, instead of which his wandering eyes find time to take a peep into the "latest Paris fashion" and "artificial coloured cheeks" and seizes this outward appearance as a guide for a general condemnation. As a deliberate Christian duty we are solemnly enjoined not to judge (Matt. VII. 1) and yet this dissenting "Pilgrim" gives us an edifying lesson which may perhaps be more acceptable to a dissenting congregation than to any other. There are ladies and gentlemen who are conspicuous for their *outward* finery——yes even to gold——and yet, *within*, they are models of everything that is Christian. I write this letter with all sincerity and trust you will kindly insert it as you have inserted "Pilgrim's" letter.

M. E. C.

SIR,—The letter of "Pilgrim" in your issue of 22nd Inst. has taken me, as I know it has several others of your readers, by surprise. Denominational prejudice of the most transparent character lurks through every line of it, and I cannot understand how you could possibly prevail upon yourself to publish the precious effusion, even if a gentleman of P's position could so far forget himself as to pen it. I say, a gentleman of P's position, for however cleverly he may attempt to hide himself under an sssumed name, his identity it is not difficult to guess at. Otherwise, it would have been a matter of regret that in this instance, of all others, you should have forgotten your excellent advice to your correspondent A. B. C. in your number of 25 January 1879 that "when "the characters of individuals or of a class are "brought before the public, it is fitting that "the writer should give his own name."

One cannot rise from the perusal of P's letter without being deeply and painfully impressed with the conviction that the writer unhappily carried with him to church a spirit of hostile criticism. And we all know, more or less, to our cost, how the best of institutions and the most exemplary of men suffer, when subjected to the test of such purely one-sided criticism. I know absolutely nothing of the poor minister who has innocently provoked P's. wrath, and I am not in a position to say whether he actually so conducted himself as to merit the censure which has been so freely poured on his devoted head. But even P. himself has not dared to impugu his sincerity and that, I submit, ought to have held him excused in P's censorious eyes for any little disappointment his critic may have felt at his weak sermon or his mumbling prayers. Supposing the minister, for argument's sake, to have done everything that is ascribed to him; supposing his ministrations to have been never so defective or ineffectual, would it not have been *Christian charity* to have passed this over as an isolated instance? Is it fair to drag it into print, for the purpose of *insinuating*, if not openly declaring that all Church of England ministrations were equally inefficient? As if P. never knew of an English Church that rose superior to the tiny edifice at Mahableshwar dedicated to the service of God, nor of a Church of England minister, who preached the Gospel not simply to the *ear* but also to the *heart*!

Next to the unfortunate minister, the congregation come in for a share of P's scathing criticism: in the person of a gentleman who tried to compose himself by holding his hat before his eyes, and of a lady who, with painted cheeks and with all the latest Parisian fashions on her, had the *impudence* to humble herself in an attitude of silent prayer. All oblivious of the near presence of their formidable critic, these persons apparently did no more than what is done by hundreds every day not only in *English* but in other Churches as well; and it is unfair to jump to the conclusion that the gentleman and the lady were insincere, or that the humble ministrations, which P. so much condemns, were not in their way productive of as much good to them spiritually as the ministrations of any model minister—whether a member of the apostolic succession or otherwise—whom P. may fancy.—Does a regard—I will even go the length of saying an undue regard—for outward personal appearance, necessarily imply *irreligion* in all cases? Has P., in all his varied experience, never come across men and women, who although dressed gaily, are yet as sincere and earnest Charistians as can be wished for?

I am as strong an advocate as P. can be of disestablishment; but I confess I fail to see by what process of reasoning your correspondent has come to the conclusion that the "unholy alliance of church and State" has to answer for the inefficient service which, according to P. is witnessed in the Mahableshwar church.

I cannot believe that such sweeping assertions as those of your Correspondent can possibly be productive of any good and I beg you will allow me thro' the medium of your columns to enter my humble protest against the injustice (to use no stronger term) of grounding on one solitary instance the wholesale condemnation of a class.

O

DEAR EDITOR,—I am just now afflicted with a mild attack of "cacoethes scribendi," and can't resist the temptation to inflict upon you this second epistle. As I am not in the habit of thus imposing upon your good nature, I hope you will forgive me, and take comfort in the thought that my present "*pilgrim wanderings*" will soon be over (D. V.)

Since my last letter I have been privileged to spend a few days in this pleasant and healthy station. I arrived here last Saturday morning, and have been most kindly cared for by dear Christian friends, who I trust, will reap their reward in the day when a cup of cold water given to a disciple, in the name of a disciple, shall be remembered by the great Master.

Last Sunday was a day that will long be borne in mind by me, because of the religious privileges enjoyed in connection with the services held in the little Chapel belonging to the American Mission. This is the only Christian house of worship in this place, and was built during the past year, under the supervision of Revd. R. S. Wells. It is a neat, comfortable structure, with a seating capacity for about 100 persons, reminding me of many such little village Chapels which I have seen both in England and America.

It was very pleasant, a little before 7 on the Sabbath morning, to hear the bell calling us to God's house, to spend an hour in a Sabbath School exercise in English.

About 30 scholars, with 6 officers and teachers, and myself, as a visitor, responded, and a profitable hour was spent in studying our Saviour's instructions about "alms-giving and praying" vi. Matt 1-13.

At ten o'clock there was preaching in Marathi by Rev. Mr. Bruce of Satara to a Native congregation of about 35, including men, women and children.

Altho' I could not follow the address owing to my want of acquaintance with the language, I nevertheless felt it good to be there to mingle with these my Indian brothers and sisters, who, delivered from the bondage of superstition and idolatry, were now worshipping the true and living God.

To many, perhaps, this little native congregation would not have appeared a very imposing or inspiring sight. "But who hath despised the day of small things?"

To me, this little company of native Christians, thus assembled in the neat village chapel, singing our familiar Christian hymns, and listening to the Word of Life, was a glorious prophecy of the future, and my *heart* swelled with emotion, and my eyes filled with tears of joy, as my faith was inspired to look forward, and anticipate that blessed day, when, in every village in this land, a Christian Church shall supplant the temple of idolatry, and on the Sabbath morning, at the welcome call of the Church bell, crowds of happy souls shall wend their way to the sanctuary, shouting as they go "I was glad when they said unto me, "Come let us go unto the house of the Lord." Oh happy, happy day, for poor benighted India, when this glorious prophecy shall be realised!

Go on, ye toilers in the Masters vineyard. "Be not weary in well doing, for in due season ye *shall* reap, *if ye faint* not." Ye may "sow in tears, but ye shall reap in joy,"

At 2-30 p. m. a Sunday school service in Marathi was conducted by Rev. R. S. Wells, aided by 4 Teachers—about 35 (mostly adults) were present to study the same International Lesson as had been used at the English Sunday school in the morning. At 5 p. m. came the closing exercise of the day, an English Service conducted by Rev. Dr. Bissell of Ahmednuggar, who preached to a good congregation from x. Luke 20.

The good Doctor is "a son of consolation" and the Gospel falls from his lips very sweetly and gently, like the dropping of the dew.

Quite a number of missionaries, male and female, from various parts of the Bombay Presidency are here recruiting their health, and gathering new strength for fresh compaigns against the kingdom of Satan. It is quite refreshing to meet with these fellow-soldiers in the army of the Lord Jesus, and comparing notes, mark the progress made in the efforts to wrest this great empire out of the hands of the ussurper and lay it as a trophy at the feet of the Prince Emmanuel. In spite of many difficulties and discouragements all these Christian workers have to report more or less of progress; and are sanguine and hopeful as to the ultimate success of the enterprise in which they are engaged. Hallelujah! Our God is marching on!"

A strong effort is being made by the Bishop and his party to establish a Boarding School in this place, but it occurs to me that he might do a much better thing if he would establish *a Reading School* for the special benefit of the many "curates and priests" in his diocese, who have not yet learned to do what the priests did in the days of Ezra, (see Nehemiah) VIII. "When the people were all gathered together "as one man in the street, before the water "gate, the priests read in the book in the law "of God *distinctly*, and gave the sense, *and caused them to understand the reading*."

What curious readers we meet with amongst the Bishop's helpers! Last Sunday I heard the Rev. Father—read the prayers and scripture Lessons after the most extraordinary fashion. I cannot hope to do justice to his unique performance by any description on paper, but imagine, if you can, the effect produced, when "peradventure" is drawn out and pronounced *per-and-vent-chaw* and "my Lord" *my Lawd*.—And "whosoever"—*who-so-ev-vaw* and all this accompanied with a tone of voice so lugubrious, that it at once calls to mind the hymn commencing

"Hark from the tombs a doleful sound." I am told that some one asked this Rev. Father— one day, why, in praying for the Royal Family, he *excepted* the Prince of Wales—he replied that such was not the case—"why "then said his questioners do you say *all* "*but*, Edward, Prince of Wales" instead of "*Albert* Edward Prince of Wales."

But I must close, or else you will have to do with this, as you did with my last, viz. curtail its proportions,

Yours &c.,

A Pilgrim.

NOTICES.

Y. M. C. ASSOCIATION.

MEMBERS are reminded that the first Monthly Meeting for Prayer will be held on Friday the 4th June at 8-30 P. M. in the General Assembly's Institution, Kalbadevi, when a good attendance is expected. All young men are very cordially invited to come.

The General Committee will meet at the close of the devotional Meeting to transact some urgent items of business, which will not keep them long.

J. N. HAWKINS,
Jt. Hon. Sec.

M. E. appointments for to-morrow: Grant Road 8-30 a. m. R. Sharman; 6 p. m. G. Bowen,—Dean Lane, Fort: 11 a. m. G. Bowen; 6 p. m. O. Shreyes.—Mazagon, 8 a. m. O. Shreves; 6 p. m. J. N. Hawkins.—Prince's Dock: 10-30 a. m. O. Shreves.

Received for the Thakoor Mission, Egutpoora, from R. W. Rs. 50,

Epitome of News.

SATURDAY, MAY 22.

—*Zion's Herald*: Bishop McNamara is beginning to gather into some organic form the results of his lectures and discourses in Boston. During the past week he has held daily services in Wesleyan Hall between the hours of twelve and one, midday. He has had good audiences every day; at times the hall has been filled. At the close of the services he has received names of those desiring to unite with the "Independent Catholic Church." His services have been very simple. They open with the singing from his collection of spiritual hymns, arranged to familiar Irish melodies. The Bishop then reads a portion of the Bible and expounds it in a familiar manner, especially enforcing such portions as oppose themselves to the unscriptural doctrines of Romanism. He then offers a tender and impassioned prayer, bearing every mark of sincerity and of filial communion with God through the one great Mediator. He afterwards opens the meeting for prayer and experience. A number of ministers and professed Christians of the other churches are usually present and take part. Some itinerant talkers who enjoy the sound of their own voices have naturally floated in, but there have been also quite a number of unmistakable Irishmen, once Roman Catholics, who have borne very interesting testimony to their conversion, and to a positive, present and fruitful trust in the Lord Jesus Christ for salvation. Several have sought for prayers, and expressed a desire to break away from the chains of Romanism. Some have manifested their bitter disgust of the proceedings by their sneers and even audible expressions of dissatisfaction. But the meetings have been, as a whole, quiet and orderly. Bishop McNamara at times has exhorted with great unction and power, his voice ringing through the whole building, and reminding one of a Methodist camp-meeting of the olden time. Measures are now in process to secure a permanent place of worship. In New York the movement is meeting with great prosperity. On Sunday evening, March 14, an audience of 1,500 gathered to the services of Father O'Conner. The work seems to take on more and more the appearance of a divine inspiration, and the instruments so far seem humbly and teachably to seek for heavenly direction.

—*N. Y. Evangelist*: It is better to convert the Chinese to a civilized Christianity than to break their heads and smash their windows, and a great deal cheaper into the bargain. There is quite a large colony of Chinese in this city; and on Sunday night Ah Wing was baptized in Trinity church in East Fifty-fifth street. Several others are to follow his example. There may not be quite so much romance and picturesqueness in the work of civilizing these people here as in China; but the work can be done much easier and cheaper. And if the Chinaman comes here to stay, he ought to stay as a civilized Christian; and if he comes intending to return, he should go back as a Christian missionary.

—*Evening Standard*:—Probably few persons know what a "nasal extensor" is, though it is said that the manufacture of such articles has become a regular part of the business of fashionable dentists in America and on the Continent of Europe. Persons who are dissatisfied with their noses will be glad to hear that a "nasal extensor" is a silver lining for each nostril, the two metal forms being connected together by a yoke at the base if necessary, and the interior covered with red enamel; and by the constant use of extensors, a pug nose, or, to put it more delicately, a nose that is "tip-tilted like the petal of a flower," may be transformed to any shape that its owner and her adviser consider desirable. The New York correspondent of a Cincinnati newspaper de-

scribes these inventions, and solemnly asserts that the use of nasal extensors is very common among the ladies of that city, and particularly affected by women to whom Nature has denied the elegant Grecian contour. It has long been understood that a determined person, who is dissatisfied with his or her nose, can alter the shape though the operation is disagreeable; but in the cause of vanity men—and women—will suffer much.

Monday, May 24.

—*Madras Mail*: "—We regret to learn of the death at Tanjore, on Mondy night, of Mr. E. A. Boyd, who came out to India in January to join the Tanjore Mission of the S. P. G., and had since then been studying Tamil and divinity prior to ordination. He was but twenty-four years of age."

—MM. Sargeres and Bloyet, of Marseilles, are about to undertake an expedition in East Africa with a view to the establishment of a line of direct communications from Zanzibar to Tabora and Uganda, in order to facilitate the operations of explorers.

—A Parsee youth has been accidentally drowned in the swimming bath at Girgaum.

—The water used in the boiler that exploded at the Prince of Wales mill at Parell, was 4½ times the density of seawater, and the boiler was thickly encrusted with the sediment.

—A Madras paper says:—The Methodist Tabernacle on the Monument Esplanade last evening (May 20) was crowded to hear the lady preacher, Mrs. Osborn, who took for her subject "Love." Towards the close of her sermon, she spoke of the objection of the Wesleyan Methodists to her preaching in their Chapel. Mr. John Wilson, the Proprietor of the Great World Circus, has kindly granted the use of his pavilion on Sunday evening to Mrs. Osborn, who intends to exhibit a series of wiews on scriptural subjects supplemented by explanations.

—*Lucknow Witness*:—Those who seek for arguments to uphold them in the use of intoxicating liquors as a beverage are fond of alleging that fermented wine is the effect of natural processes operating under the ordained laws of Providence for this end. Never was there a greater mistake! Liebeg has conclusively demonstrated that fermentation is a "morbid process" which man shows he has the power to arrest. This truly great philosopher says that, "The fermentation of grape juice begins with a *chemical action*, which is opposed to a *vital* one. It is contrary to all sober rules of research to regard the *vital process* of an animal or plant as the *cause* of fermentation. The opinion that they take any share in the morbid process must be rejected as an hypothesis destitute of all support' In all fungi analysis has detected the presence of sugar which, *during their vital process*, is not resolved into alchohol and corbonic acid, but *after their death*, from the moment that a change in their color and consistency is perceived, *the vinous* fermentation sets in, it is the very reverse of the vital process to which this must be ascribed.

Tuesday, May 25.

—*Times of India*; Alexandria 6: I have over and over again spoken of the rapid improvement in the government of the country since Ismail Pacha was sent about his business and Tewfik Pacha appointed Khedive. The young sovereign and his ministers, aided and advised by European controllers, have done more good in a few months than might have been reasonably expected in several years. Where formerly all was extravagance, rapacity, and peculation, may now be seen economy, honesty, and fair dealing. Government officials are beginning to learn that robbery and extortion are no longer tolerated. The amount of taxes required from each district, and the appointed dates for collection are made public, the result being that the fillaheen are able and willing to pay in the firm conviction that the former system of unlimited liability has disappeared. The International Commission of Enquiry are working diligently to set the finances of the country on a solid and permanent basis, providing the best means for liquidating the past and for ensuring a prosperous future. Granted all this, it must be borne in mind that some time will elapse before the full benefit of these excellent measures can bear fruit.

—It is stated that thirty-four Mahomedans have been to England to prosecute their studies during the past ten years.

—*Times of India*:—Mr. Cowasjee Dinshajee Kiash, who left Bombay for the Persian Gulf on the 2nd April, 1878, returned on Saturday last by the s. s. King Arthur, after being at considerable pains to seek out for himself the various ruins and inscriptions of ancient Persia. He promises to shortly issue a work in Guzerati for the benefit of his co-religionists, which will contain a detailed account of his journeyings during the two years he has been absent from India. Mr. Kiash first visited Bunder Abbas, Linga, Beharing and Bushire, and then proceeded to Shiraz, Fasa, and Darab-jir, seeing at the latter place the celebrated firetemple. At Mashed-i-Murghab, which is on a lofty mountain, he saw the tomb of Cyrus, now called the tomb of Mader-i-Suliman; and he visited the Cha-i-Moortaja-Ali, and the tomb of the prophet Zoroaster, including in his travels all places of note, as well as those which have been allowed more or less to sink to into oblivion.

—Rev. J. M. Barker, Mexico, writes to *Zion's Herald*: Some ten months ago I learned of a few Protestants living in Tezontepec, and determined to go and see them. When we rode into this place, we made inquiries, and found that Mr. Orozco, a leading citizen, was a Protestant, and, as we afterwards learned, almost a Christian. We soon found his home and were kindly recived. He was so glad to see us as Protestant ministers, that he insisted on our preaching immediately in his parlor. He soon gathered eighteen of his friends, in one hour after we had come to the city. Here was a company of eighteen, hearing the Gospel of Christ for the first time. They seemed pleased and delighted, and requested us to continue our visits, which we consented to do. Each alternate Sabbath we have held services, and our audience has steadily increased till now we have an average attendance of eighty persons. The people commenced to build a church, and completed it with their own money and efforts. Not only do they give of their means, poor as they are, but they show a devotion beyond what could be expected. They hold a prayer and class-meeting on each alternate Sabbath when we cannot be there, owing to other services. I organized a church there some three months ago, and received forty-five on probation.

—*Christian* May 6: Exeter Hall is not to be sold for a hotel or a theatre. The arrangements are not actually completed, but there is little doubt that before the close of the week these premises will be in the hands of the Young Men's Christian Association. The metropolis is indebted for this boon to the public spirit and liberality of five of its citizens, who have contributed £5000 each for the purchase-money, while other smaller, but yet large, amounts are coming in towards the £15,000 needed for alterations and furnishing. Much to the satisfaction of all evangelical Christians in London and the provinces, this historical building will still be at the disposal of the various societies for their May Meetings. The purchase of Exeter Hall by the Y. M. C. A. does not mean the removal thither of the work now carried on at 165, Aldersgate-street. These premises will not be relinquished, for the accommodation is already quite inadequate for the increased and increasing number of members and classes. A large building has therefore been taken at the rear of these premises, consisting of five floors and a basement, communication with which will be by means of a winter garden over the flat roof of the present lecture-hall. The building thus annexed will be utilized for a spacious dining-hall, class-rooms, &c.

—Same: It appears that the Indian Female Normal School Society has just passed through a severe crisis, owing to the secession from its ranks of several members of the Committee and of the official staff. There was a good deal said at the meeting on the subject, but we do not deem it needful to make any lengthened reference to the unhappy differences which have arisen. Suffice it to say that though the Society was originally founded on a purely non-sectarian basis, and has been conducted on such a basis, those members of the Committee belonging to the Church of England have come (we cannot say by what process) to regard it as a Church of England institution. Attempts to confine its action to the channels of the Church Missionary Society have been made and resisted, but the differences of opinion have at last culminated in the secession of which we have spoken. The seceders, we understand, have resolved to start another society to be worked solely on Episcopalian lines, although we ought to add that the Church Missionary Society have agreed to co-operate with the old institution as before.

Wednesday, May 26.

—*Times of India*: There are no less than 10,000 horses specially devoted to racing purpose in England. There value must be taken at not less than £ 2,000,000 sterling, and their annual keep, at £ 60 ahead, represents £ 600,000. If we add on the yearly cost of entering, travelling and jockeying for the horses actually engaged in racing, we shall bring the total expenditure, apart from the prime cost, up to £ 1,250,000. Last year there were 271 race meetings of all kinds, at which the number of stakes raced for was 2,920; or in round numbers we might say there were 3,000 races. The Jockeys who used to be attached to every stable at two or three pounds a week, are now better paid than the colonel of a cavalry regiment, while the leading jockey who has won over a thousand races within the last five years receives the income of a Bishop. In nominal fees alone the twelve leading jockeys of 1879 received an average of a thousand pounds each, which by allowances, perquisites and presents was probably brought up to an average of £ 3,000, while the chief jockey netted something over £6,000 as his share.

—*Statesman*; Calcutta:—Mr. Seagor, second steward of the Eldorado, is reported to have been drowned last Wednesday while going on board in a state of intoxication.

—*The Indian Chr. Herald* on the Report of the Gen. Ass. Institution: There were enrolled up to 325 students at one time in the college, the attendents inclusive of the School Department rising to over 1,000 In the University Examinations, the success of the students had been unprecedented in the history of the college. In the Entrance Examination, of 60 candidates sent up 17 passed; 1 in the first division, 7 in the second and 9 in the third. In the F. A. Examination, of 153 candidates sent up—the largest number from any college in Bengal—40 passed (the figure for the Presidency College being 47); 6 in the first division, 14 in the second and 20 in the third. In the B. A. Examination, of 49 candidates sent up 18 passed; 4 in the second division, and 14 in the third. These all passed in the A. or Literary Course which is alone taught, and their number is incomparably greater than those from any other affiliated college in that section—the figure for the Presidency College being five, one in the second, and four in the third division. Some of the students obtained eminent distinction in philosophy and Sanskrit, and valuable Government Scholarships were awarded to them. The Financial Department had shared in the general prosperity, the receipts from college fees alone amount-

ing to Rs. 14,600 and a surplus of Rs. 8,500 being paid into the Mission Fund.

—Same on Vedic Religion: "The horizon of the Rishi is confined almost invariably to himself. He prays for the happiness of neither wife nor child, not for the good of his village or his clan, nor yet for his nation or people. His eye is shut to the sufferings of his fellows. He manifests no common joys, any more than common sorrows. He does not look forward upon a more hopeful state of things. There is no promised Redeemer of the nation or race. There is some enthusiasm manifested in beholding the storm gods, the rivers, and the mountains, none at the manifestations of righteousness and judgment and mercy. The Rishi is always in the outer courts of the temple, never in the inner or holy place of the Most High. In the Veda you have what may be called the earthly *poetry* of religion, but the downright serious grave religion of the Bible and of modern times is wanting. In reading Shelley's poem to the West Wind, I could not help being struck by the resemblance in form and spirit to the Vedic hymns. The Rishis heard the voice of their gods in the wind and the fire and the storm, but never in the still small voice."

—*Overland Mail*, May 7: The fate of the *Atalanta* appears to be conclusively established by the final official reports. It is humiliating that two of our training ships should thus be lost with all on board. To what can such training lead? The Navy is, in fact, altogether behind the merchant service in the management of ships. The officers rely too much upon their resources in having a vast number of hands at their disposal, and handle their ships without the precautions which are essential where there are fewer hands.

A considerable number of Jews have lately been expelled from St. Petersburg owing to a suspicion that they had been implicated in Nihilist plots, and a Berlin telegram says that news has been received in that city that all foreign Jews were ordered to leave the Russian capital within six hours.

The consecration of the Rev. Joseph Brown Pearson, LL.D., as Bishop of Newcastle, Australia, took place on May 1, the festival of St. Philip and St. James, at St. Paul's.

June 24 has been fixed as the day for the consecration of Canon Ryle as first Bishop of Liverpool.—

Under the presidency of the Lord Mayor, a meeting was held on May 6, at the Mansion House, to consider the means of relieving the distress arising from the famine in Kurdistan, Armenia, and Western Persia.—

Printed statements were distributed among the audience showing how severe is the suffering in these countries. His lordship stated that any money subscribed would be given to Lady Strangford's fund. In a letter regretting inability to attend, the Premier spoke of the urgency of the matter, and sent a donation of 50*l*. It was announced that 3,000*l*. had been already contributed, but simultaneously with this it was stated that the sufferers can be counted by tens of thousands, if not by millions. A resolution was unanimously passed to raise a public subscription to relieve this severe distress, and a committee was formed to distribute the funds.

The sub-committee of Turkish doctors appointed to inquire into the mental condition of Veli Mohammed, the assassin of Col. Commeraoff, have reported that he is not, and never was, insane; and their report has been apopted by twenty-two members of the Medical Council. Judgment will be given by the court-martial without delay.

Thursday, May 27.

—*Times of India*: We hear by telegram that the monsoon has at last burst at Colombo. It generally takes about three weeks travelling up the coast, so that we shall not have it in Bombay much before the 18th or 20th of June. Another message informs us that there is no sign yet of monsoon weather at Calicut.

—The railway from Ratial to Rowat, nine miles east of Rawulpindee, will be opened in the middle of June. The Sohan bridge will be finished very soon, and by the 1st of July the first train runs into Pindee.

—Some Bheel dacoits escaped from the Jubbulpore Jail, but were recaptured.

—*Bombay Gazette*: A special telegram to the *Madras Mail* from Rangoon, dated 25th May, announces that the Government received reliable information that a person in priest's dress crossed the frontier on Monday with 60 followers from British territory. He proclaimed himself a prince, and extorted money from Thoygees; seized their ponies and firearms, and with increasing numbers, advanced towards Mandalay. It is reported that they attacked and burnt Sinboungweh village on the Irrawady, killing one Woon.

—The *Ancona* with English Mails left Aden for Bombay, Tuesday 9 p. m.

—*Engineer*: "When the telephone became an accomplished fact, and persons were enabled to speak and hear by electricity, it did not require a great effort of imagination to predict the time when light as well as sound would be transmitted to a distance by wire, and images as well as words despatched by telegraph. To transmute light into electricity and electricity again into light became the next great scientific problem. Recent rumours from America announce the invention of an apparatus whereby this feat has been performed; bnt as America, with all its real prodigies of ingenuity, is yet a hotbed of many sham discoveries and "bogus" inventions, we are constrained to take these reports with all reserve. It is stated in the New York papers that a certain Dr. H. E. Licks of Bethlehem, Pennsylvania, has invented an instrument called the "diaphote," which has the power of showing, in a mirror at one end, the image of any object placed in front of a corresponding mirror at the other end. These mirrors are composed, the one of selenium and chromium, the other of selenium and iodide of silver—substances very sensitive to light and heat."

Friday, May 28.

—To-day's papers contain the following: It is reported that a letter has been presented by our representatives to Abdul Rahman, making him an unfettered offer of the Ameership. The reason that the Sirdar is not replying at once is that he wishes to take the opinion of the chiefs. The Sirdar does not wish to hurry matters too precipitately to a conclusion. Two members of our mission were shortly about to start for Cabul with the Sirdar's reply. This latter information requires confirmation, though it is fully believed in the city of Cabul. Mahomed Jan is still wandering about in Ghuzni direction, trying to get people to join in a general agitation in the interest of Musa Jan. Abdul Rahman's family have now come to Samarkand. The Kohistanis are quarrelling among themselves.

—The *Pioneer* publishes a telegram stating that Sir Garnet Wolseley takes command in Afghanistan in a month if the settlement is still incomplete.

—Referring to the fact that Lord Hartington when he was summoned to Windsor by the Queen *walked* from the station to the Castle and back, a Bengal native paper asks,—"What would our swells think of this? An Indian Raja would have thought his *jat* (cast) gone if he had ventured into Government House on foot."

—Deaths last week 442.

—Surgeon-Major C. Joynt, M. D., at present Civil Surgeon at Surat, has been appointed Civil Surgeon at Poona, *vice* Surgeon Major Bruce, appointed Principal Medical Officer to the Reserve Division in Afghanistan.

—Mr. Karsedjee Nusserwanjee Seervai has been appointed Licence Tax officer for Bombay.

—*Sunday Mirror*: The Marquis of Queensbury's creed appears to be drawing a great deal of attention in England. The *Times* lately hazarded the assertion that he belonged to the congregation of Langham Hall, and upon this Mr. Voysey wrote:—"Only last November I took occasion to preach strongly against the view which Lord Queensbury has recently declared in the public Press. Subsequent conversation and correspondence with His Lordship only served to bring out more clearly the immense contrast between his views and ours. His sympathies are with the Positivists and Agnostics —with South-place Chapel, as he declared, and not with us."

—Same: "A room hung with pictures is a room hung with thoughts. We cut this suggestive sentence from an English journal. It is needless to say that the truth embodied in these few words should be carefully studied by every educated Native. Our countrymen probably do not think much on the subject, but they do not know how their character is judged as soon as a stranger enters into their drawing rooms and sees the pictures hung upon the walls. Do they require to be told that these pictures are often an index to their character? As the man so the pictures he purchases; and if this observation be true, then the sooner the drawing room pictures of aristocratic houses are pulled down the better. Not that they are often bad; but they are the worst selection possible, consisting mostly of figures of women, redeemed here and there by war pictures or landscape drawings or those relating to the turf or chase. Some of these are good, some bad, and most of them are indifferent. Some may be called lascivious too. But very few are tasteful. The preference shown everywhere is for women. Now, if pictures betray the man, then our countrymen are already betrayed, for it must be a morbid liking for woman which is shown all round the walls of their drawing rooms. We way be mistaken, and we hope we are. But if the tastes of our countrymen are not improved, the maxim we have quoted at the beginning of the paragraph will continue to be applied to them. Our advice to all educated Natives is—Make your drawing rooms fit for visitors."

—*Bombay Review*: Another disgraceful outrage upon decency has been perpetrated by the Calcutta Police under cover of the Contagious Diseases Act. While one woman, for some trifling omission to comply with the provisions of the Act, was awaiting her trial in Court, another ane was being dragged in, in order to compel her to subject herself to an examination. On the application of her attorney who happened to be in court an order was made for her immediate release, and notice served of an action for assault. What happens to the poor creatures who have no attorney nobedy knows. Is Bombay to be thus deliberately insulted, by having an enactment like this forced down its throat?

—We understand that the Station Master at Budlapoor, a Parsee, was instantly killed this day, by falling under a train in motion.

Selections.

THE SIXTY-SIX BOOKS OF THE BIBLE.

Dr. Gibson, in his admirable little volume on "The Foundations," which we (N. Y. Evangilist,) noticed last week, speaks of the Bible, not as one book, but as sixty-six books, and thereby disposes of a very common objection of unbelievers.

We have to deal with tho extraordinary perversity and unfairness, so common in our day, of treating the Scriptures as if the whole mass were only one book. Of all the unfair devices for weakening the evidences of Christianity this is perhaps the very worst. And the strangest thing about it is, that so many good Christians allow it, and even insist upon it. So great is

the mischief arising from this, that it would almost seem a pity, that, even for convenience sake, the sixty-six books were so constantly bouud together in one volume. For not only is there the unhappy result of reducing the many witnesses to one, in the minds of unthinking people, but even of silencing and putting out of court that one. For such unreasoning suspicion is abroad about the Bible, that there are multitudes of people, and even some good Christian people, who would attach a great deal more importance to the statement of almost any author outside the Bible, than of any number of authors inside of it. Show them a fact attested by Matthew, Mark, Luke, and John, Paul and Peter, and they will say "O that is all in the Bible; give us something outside of the Bible and we will believe it." The Bible, in the first place stands to them for a single author; and in the second place for a prejudiced author, one who has his own cause to bolster up; and accordingly a hnndred confirmations within its covers are not so good as one from the outside would be. Is it not unreasonable in the extreme?

Let me suppose a case, in order to put the monstrous injustice in a clear light. Suppose that very soon after the inventiou of printing, some enterprising publisher had collected all the original materials of any value in regard to the history of the Roman republic and bound them together into one volume, which he issued to the world under the title of "The History of the Roman Republic"; and suppose further that it became so popular, that it was circulated first by hundreds, then by thousands, then by hundreds of thousands, and finally by the million, so that it came into almost everybody's hands. But in course of time, after all the world had become so accustomed to it in its form of a single volume, there sprang up a fashion of skepticism on the whole subject, and everything in the volume was regarded with suspicion; and accordingly the whole history of the Roman republic was called into question. Those who believed it called attention to the many different authorities who corroborated each other. "Here is Livy, who writes about it in Latin. Here is Dio Cassius, who writes about the same thing in Greek. Here are speeches of Cicero that relate to the same events. And here are poems of Horace that could not have been written unless these facts were so." But they were immediately put down, by triumphantly pointing out that all these different authorities were no authoriaies at all. Why not? because that publisher and that bookbinder of the fifteenth century had published and bound them up together! That of course settled the question. In the first place it disposed of all the seperate witnesses, of Livy, and Dio, and Cicero, and all the rest; for were they not all bound together in the same volume? And in the second place it disposed even of the single witness of the bound book, because it was the credibility of the book itself which was in question, and therefore all that was in the book must be ruled out as the testimony of an interested party. And so it came to pass that, from the single unfortunate circumstance of the scattered materials having been considered by this publisher to be worth collecting and publishing together, the evidence for the history of the Roman republic was actually wiped out of existence. It is to be hoped that what may remain of the archives of the first century of American history may never be bound up in one volume, however large, or perhaps the people of the great future, the twenty-ninth century, for example, may not believe we ever had any history at all!

Let us then by all means remember, when we are dealing with the subject of the Scriptures, that we are dealing, not with one book, but with sixty-six; not with a single volume, but with a library. Remember, further, that these sixty-six books are not links, but strands of evidence. There is indeed, a golden chain of sacred history from Genesis to Revelation, so that, in a historical point of view, many of the books of the Bible are links. But so far as the evidences of Christianity are concerned, they are not links but strands. This can be proved in a moment. The strength of a chain is the strength of its weakest link; and if a single link be gone, the whole is useless. Now will any one pretend to say that, if it were proved that the book of Esther had no divine authority, we should have to give up the Gospel of Matthew? Would there be no evidence for the divine authority of Christ if the Lamentations of Jeremiah had happened to have been lost? Why, there would be enough to establish the divine authority of Christ if we had nothing more than the four evangelists, and whatever of confirmation or elucidation comes from the sixty-two other books is just so much in addition. The Bible is not a chain of sixty-six links; it is cable of sixty-six strands; and if there is such strength as we have found in four of them, what shall we say of the united strength of all the sixty-six?

IN ONE LIFE TIME.

Some one has recently written "I am not an old man; yet in material things I have seen the creation of a new world. I am contemporary with the railroad, the telegraph, the steamship, the photograph, the sewing-machine, the steamplow, the friction match, gaslight, chloroform, nitroglycerine, the monitor, the caloric engine, the California gold discoveries, the oil well discoveries, gutta percha, canned fruits, the electric light, the telephone, etc. These are some of the footprints of material progress of the present generation. Do you think the moral world will remain the same as before? That society will remain unaffected by these changes? If you do, let me call your attention to the fact that the same generation has seen the abolition of slavery on a grand scale, the ascendancy of Republican America, the opening of China and Japan, the institution of world's fairs, and the agitation for the freedom of women. And the march is steadily on, with accelerating motion. What is its meaning? Where will it end?—*Am. Paper.* The type-writer shonld not have been omitted in the above category.

THE REV. W. HAY AITKEN AT LEICESTER.

Mr. Aitken is now conducting, with his wonted zeal, eloquence, and spiritnal might a mission in the three churches of St. Mary, St. Andrew, and Holy Trinity, Leicester, He began his work in St. Andrew's parish; at the beginning of this month he spent a week there, and then passed on to Holy Trinity, where he remained a fortnight; thence he went to the old parish church of St. Mary for the last week of April. The week spent in St. Andrew's was productive of much good, and there were many proofs of awakening and true signs of conversion to God; but the week-night congregations did not grow to large proportions till the second week of the mission, when the missioner preached in Holy Trinity Church. Here the congregations daily increased, and the work is progressing most satisfactorily; and now the mission may be fairly said to have taken hold of that side of the town where it is being held. The after-meetings reveal much deep heart earnestness and anxious inqniry on the part of numbers of people from all classes; and Mr. Aitken, whose heart yearns with a father's tenderness and solicitude over human souls, is much cheered by the evidences and prospects of the mission.

Special meetings for "women only" are being conducted daily by Mrs. Crouch and Miss Miller; and Mr. Martin, of Brighton, is holding a nightly meeting, in connection with the mission, in one of the purlieus of the parish.

The Rev R. Guinness, Vicar of St. Andrews, welcomed Mr. Aitken most warmly to his church, and assisted him in the services, and has expressed much gratification at the work done in his church.

The other local clergy most actively co-operating in the work of the mission are the Rev. J. A. Faithfull, Vicar of Holy Trinity, and Revs. Martin Reed and Herbert Price, his curates.

The morning addresses given by Mr. Aitken to believers are very rich in teaching and consolation. They are being made instrumental in quickening, deepening, and developing the spiritual life of very many. They are truly most sweet and hallowed seasons.

It should be a cause of deep thankfulness to the Christian Church that God graciously preserves the bodily health of this eminently useful ambassador of Christ, to enable him to stand the great physical strain which his arduous "labours in the Gospel" impose on him. Few men could stand up against the exhausting strain of fifteen sermons (and *such* sermons!) and eight after-meetings every week.

Later, our friend writes:—Mr. Aitken still continues his services in Holy Trinity Church, and next week he is about to give a series of addresses to men on the "Difficulties of Faith." —(*Word and Work.*)

Miscellany.

—Centennial Day for Methodist Sunday Schools.—The board of managers of the "Sunday-school Union" of the Methodist Church at their last meeting resolved to celebrate in all M. E. Sunday-schools the centennial of the Robert Raiks' Mission Sunday-school movement. The Bishops of the Church concur in this proposal, having issued a recommendation to that effect. Sabbath, May 30 1880, has been selected as the centennial day for all M. E. Sunday-schools throughout the world.

We desire to call the attention of Methodists in India to this arrangement, and hope the day may be properly remembered in all our congregations. In case the special "Centennial service" prepared by Dr. Vincent arrives in time, that should be used wherever practicable; otherwise we suggest that some such programme as the following be adopted:

I. Reading in concert Psa. CIII., Eccl. XII. and the Lesson for the day ("Our Father's Care" Matt. VI 24—34). The Lesson need not be taught.

II. Address by the Pastor on "The Origin and Growth of Suddays-schools."

III. Essay by the Superintendent (or some one especially designated by him on the "History of the M. E. Sundays-school in——" (a local essay.)

IV. Several hymns appropriate to the occasion.

We would also suggest that advantage be taken of this occasion to create a deeper interest in Sunday-school work especially among the vernacular-speaking children of India. Perhaps this might be best accomplished by holding local conventions attended by all who are interested in this work. These conventions might be held Saturday evening, May 29th, and at this time the needs and prospects of such a work, might be throughly discussed; on the following day plans might be perfected for opening Sunday-schools among the non-Christian children of the station. There is no reason why we should not extend this work until it penetrate the heart of every Indian city where we are laboring; why should we delay?

We have no special suggestions for the managers of vernacular Sunday-schools. They no doubt will see to it that the day be made memorable in all their schools.

Let earnest prayer be offered that the blessing of God may be especially poured out on this day upon the million and a half of children connected with the Sunday-schools of our church, that in both Orient and Occident many of them may *this year* be led to Christ.

Sd. T. Craven, *Vice President*: B. H. Badley, *Secretary*, S. S. Union of M. E. Church in India. *Lucknow May 1st*, 1880.

—Zion's Herald: Satan is a sure paymaster; his wages may be delayed for a time, but they are certain to come. There is never a final disappointment. His rewards are as reliable as they are terrible. "The wages of sin is death." He does not, indeed, whisper this into the ear of the soul he beguiles. He promises a knowledge of good and evil; he pictures an earthly paradise; he thrills the heart with the expectation of exquisite bliss; he bewilders the senses; he clouds the reason; he draws a veil over the eyes; but in the end he "bites like a serpent and stings like an adder." Wherever he is admitted paradise is lost, and peace is banished. What a desert Satan has made of one charming home in our adjoining city of Cambridge! A young man enjoying more than ordinary worldly prosperity, in a fine business, with a large income, married to a cultivated and loving wife, with little children to crown the domestic comfort, possessed of a fine residence, respected, and envied even by a large circle of friends as an exceptionably happy man, invites the tempter into his Eden. He listens to his solicitations to illicit enjoyments, and a blight falls upon all his earthly prosperity. His home, his happiness, his business, his reputation, his virtue, his peace of mind are lost. He exchanges his beautiful residence for a jail, and instead of the respect of his fellow-citizens awakens their horror. These are the wages of sin. Not thus does the heavenly Master reward His disciples. His first benediction is pardon. The touch of His hand gives peace. His presence insures paradise wherever His child may be. He transfigures sorrow into joy and then crowns life with an eternal inheritance.

TELEGRAPHIC NEWS.

London, May 21st: Last night the House of Lords voted the address in reply to the Speech from the Throne after a short debate.—In the House of Commons the address was voted after a long debate, an amendment being negatived by 300 votes (including extreme Home Rule members) to 47 against.—The Premier, in explaining Mr. Goschen's mission to Constantinople, said that the Greek and Montenegro questions were the most pressing, and that it was necessary to disabuse the Turks of the notion that England had special interest in the maintenance of the Turkish empire, or wished to trespass on Turkish sovereignty in Asia. The Premier further said, that the condition of affairs in Europe was not critical. He deferred making a statement on Afghanistan affairs, the Government being, he said, insufficiently informed, but the sanguine anticipation of a speedy settlement entertained by the former Government was unjustifiable

22nd: The Secretary of State for India, in reply to a question, said that the actual cost of the Afghan war up to the present time was £7,000,000, exclusive of the cost of the frontier railways.—The Marquis of Ripon has been instructed to close the war at the earliest possible time; and when a strong ruler for Afghanistan is found, the evacuation of the country by our forces will commence.—The deficit in the Indian Budget is found to be £3,500,000.—The Under-Secretary for the Colonies in reply to a question, said that Sir Bartle Frere remains Governor and High Commissioner for the South African Colonies.—The Secretary of State for India, in reply to a question, said that the Marquis of Ripon will consider the subject of the repeal of the Vernacular Press Act and the Licence Tax Act, and that the Home Government will await his report before taking any action thereon.

23rd: The great Powers will present in a few days an identical note summoning the Porte to settle the Greek and the Montenegrin frontiers and the Armenian question, otherwise a supplementary European Conference will meet at Berlin in July excluding the Porte.

24th: Mr. Parnell will shortly bring before the House of Commons, by definite resolution, the question of Home Rule in Ireland.—Her Majesty's troopship Himalaya is ordered to proceed to Bombay to convey Lord Lytton and his family home.—In the House of Commons this evening, Lord Hartington made some remarks supplementary to and qualifying what he had said in his speech of the 21st instant, on the subject of the evacuation of Afghanistan. His Lordship said that while Government was anxious to effect our evacuation at the earliest possible time, we must consider the season suitable, as regards the health of the troops, for their removal; regard must also be had for the protection of friendly natives, and engagements incurred. It would be impossible, his Lordship also said, to evacuate Kandahar so soon as Kabul, and the territory east and north.

25th. In the House of Lords last night, the Under-Secretary of State for India, in reply to a question, said that Government had no intention to revise the system of prison discipline in India.—In the House of Commons last night, the Secretary of State for India, in reply to a question, said that he would move next Session for a Select Committee of Enquiry into the provisions and operation of the Act (185-)" for the better Government of India."—On the motion of Government it was agreed to refer to a Select Committee the question of Mr. Bradlaugh's acceptance of the oath of allegiance.—A vacancy having occurred in the representation of the borough of Derby by the resignation of Mr. Plimsoll, Sir William Harcourt has been elected unopposed—Sir Garnet Wolseley arrived in England from the Cape to-day.

Constantinople 25th: It is proposed by Austria to blockade Scutari, so as to prevent any reinforcements reaching the Albanians.

St. Petersburg, 25th: It is stated that General Skobeleff has reached Techikislar, and that he intends an early advance.

Rome, 26th: A letter from Garibaldi is pubished to-day, addressed to the electors of Italy, in which he accuses the dynasty of ruining the country.

PASSENGERS SAILED.

For Southampton.—Mr J Clifton, Mrs Francis and son, Miss Francis, a Lady, a Gentleman, Lieut H A Cartwright, 68th Regt, Lieut G F A Norton, RA, Mr J Bourke, Mr Cursetjee Nowrosjee, Capt G W M Hall, Lieut-Col E Tanner, 8th Regt, Mr C Peters, Mr G Edmonds, Mrs Campbell and two infants, two Misses Gill, Capt Blair and Mr C Hill.

For Brindisi.—Mr J H E Hart, Mr O C Mullick, Mr E S Gubbay, Mr W Lonsdale, Mr L Crawford, Mr G H Cooke, Col Boddam, Mrs Phelps, a Gentleman, Mr F C Berry, Ben CS, Capt J R Campbell, Mr C F Meilli and Mr G A Hobson.

For Venice.—Mr and Mrs R Morris, Mr Fahriruodin, Mr and Mrs Spens, Mr Famiruddin, three Misses Spens, Master Spens, Mr and Mrs J Bell Davies, Mr Barton, Dr H J Pratt, two Mahomedan Gentlemen, Capt Beadnell, Mr J Dyer, Mr Joshua, Mr J Macdonald, Mr Syed Mahamed Israel and Mr Pomeroy.

For Gibraltar.—Mr F V C D'Andrade, Don Jose de Naranho, wife and three children, Mr H J de Minezes, Mr G M Baretto, Mr J de Souza e Britto, Miss C de Souza e Britto, Major Genl Mansel,

For Suez.—Mr James G Fair, Mr J G Fair, junior, Mr R V Day and Mr Irving M Scott.

PASSENGERS ARRIVED.

Per P. and O. Str, *Zambesi*, 25:

From Southampton.—Mrs H Wood, Miss Shewell, Lieut Priestly, Lieut Roberts, Lieut Cotton, Lieut O'Brian, Lieut Montgomery, Lieut Wood, Lieut Henry, Lieut Fraiser, Lieut Hamilton Capt Hutchinson, Surg-Maj Gillispie, Surg Slaughter, Bandmaster Wilkin, wife and three children, Mr Blaylock, Mr Pitkin Mr Seagrim Mr Short, Mr Hope and Mr Gordon.

From Brindisi.—Captain and Mrs Babington, Miss de Vitre, Mr James, Mr Browning, Mr Ross, Mr Harvey, and Mr Magrath.

From Venice.—Mr Barrow, Miss Barrow and Mr Breithampi.

From Gibraltar.—Mr Henriques.

From Aden.—Armourer Master Yardsley and 13 Natives Deck.

Domestic Occurrences.

MARRIAGE.

McGUFFOY—CAMPBELL—May 17th, at Dhond, by the Rev. T. H. Greig, Chaplain Presbyterian Church, Poona, Robert McGuffoy, Sergeant-Major to Jessie Margaret, only daughter of Mr D. Campbell, Sub Engineer, Dhond and Munmar State Railway.

DEATHS.

CAMPBELL—May 20th, at Poona, of general dropsy, Elizabeth wife of Mr. D. Cambell, sub-Engineer, Dhond and Munmar State Railway aged 56 years.

RIX—April 17th at Belgaum, Edith Mary, child of Mr. and Mrs. W. B. Rix, aged two years and 1 month.

RIX—May 17th, at Belgaum, after a protracted illness George Ernest, child of Mr. and Mrs. W. B. Rix, aged 3 years and 10 months.

PRIESTLEY—May 24th, at Bellasis Junction Road Byculla, Julia Adelaide, child of Mr. Joseph Priestley, aged 6 months and 12 days.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th May 1880:

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